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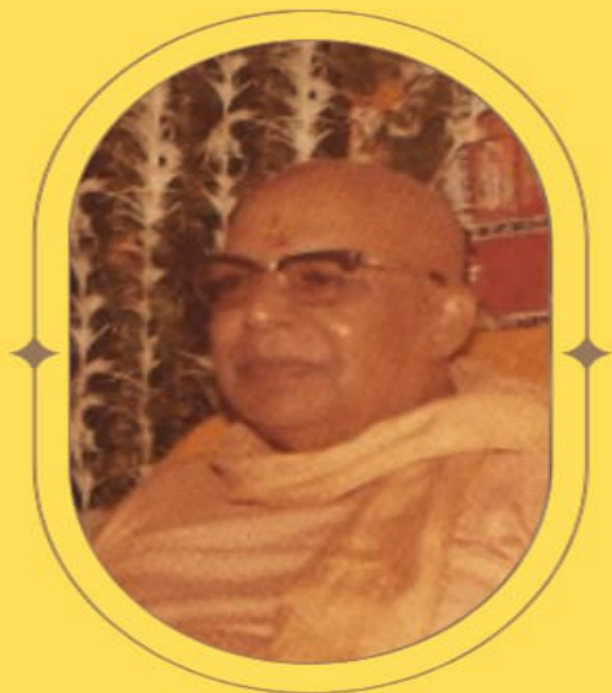
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ANAND SUTRA

By AKHANDANAND
SARASWATIJI MAHARSJSHRI

*Translated To English by
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ANAND – SUTRA

(Formulas For Happiness)

By

SWAMI AHKANDANAND SARASWATI

Anand Sutra

Formulas for happiness

: 1 :

The Fount Of Your Inspiration.

What is the source of the urges you have? Are you influenced by the things you hear and see outside? If that be the case, your mind will keep fluctuating, because the things you see and hear keep changing. You will keep getting a variety of resolves, thoughts, and conclusions. Different kinds of activities will come and go in your life.

However, if you are inspired by the Ishwara within you, who is completely free from the external world; if you try to keep your thoughts linked to Him, then your desires will merge into His. The Ishwara is the *antaryaami* – He is in all hearts. He is omniscient and all-powerful. When you merge into Him, you become stable, and you, yourself, become a treasure house of knowledge and great power.

1.1.1985.

: 2 :

Service Without Pride.

It is certain that you have a desire in your heart to serve others, because you cannot live without accepting service from others. What needs to be observed is, how do you wish to render service – is it according to your own preference, or is it according to the preference of the one you serve? Do you wish to give comfort and pleasure, or do you wish to benefit him? These are two different things, though they may occasionally be one. It is difficult to discriminate. Our own desire gets attached to our service.

Observe minutely – do you feel pride when you render some service, or not? If your service to the Ishwara – who is the Atma of all – and to humanity, to the society, community, or religious sect, any particular class of people, or any other, results in your feeling that you have done something great, then that service is not rendered to any other. You have served yourself; your vanity. The sandal paste was applied on your forehead. The garland was placed round your neck. It was you who got the *bhoga sukha* (the pleasure of indulging yourself). The thing to be careful about is that vanity or pride should not come into your mind when you serve anyone.

The world is very large, and its needs are immense. Your service is not even a drop in the ocean. Experience the Gnan, power, and the amazing creation of the Ishwara. He is within you. You will see that you have no individual existence or importance. Continue to be an instrument of the Ishwara, and go on serving.

2.1.1985.

: 3 :

Adhikara (Eligibility).

Do you have an inclination to do some work? Give a good thought to what you wish to do. Before taking a decision or starting anything, you should check your own eligibility and capability.

Don't do a doctor's work if you are an engineer. Don't try to be a philosopher if you are a scientist. Take up the subject in which you are trained.

Do you have a proper understanding of what you want, and what your capacity is? Check that the work you want to do is not improper or unsuitable for you. Consider all these factors before taking a decision.

Which desire do you hope to fulfill through the work you plan to do? The desire will leave you as soon as it is fulfilled. You will no longer have an inclination for it. At times, the fulfillment of some desire causes shame and disgust. So, it is not logical to follow every inclination.

There is a purpose for doing things, and the purpose is separate from

the desire. The purpose of doing something is that the result, or fruit, of your action remains with you, merges into you. What leaves is the *kaama* (desire), what remains is the *prayojana* (purpose). We should do something only after considering our eligibility, the details of the work, our capacity and understanding, and also whether it is morally right, and the purpose it will serve.

Will the work you are planning fulfill your purpose? Why? What is your purpose? Is it to develop the subtle subconscious impressions for ethical living? Is it to develop a universal benevolence, bhakti for Bhagwan, or obtaining Tattvagnan (enlightenment)? If you get these, they will remain with you.

3. 1. 1985.

: 4 :

Sankalpa (Resolve)

It is the rule in the Vedic culture that we make a *sankalpa* (resolve) before undertaking any new religious rite. Sankalpa means *samyak kalpanaa* – a well thought-out scheme that is undertaken after a full consideration of all aspects. Unless you have a proper plan, there is the possibility of unexpected obstacles cropping up to hinder your progress. This does not apply only to Vedic rituals; it also applies to worldly activities and business ventures.

The sankalpa includes:

1. Remembering Shri Ganesha, the remover of all obstacles.
2. Remembering Bhagwan.
3. Deciding which location will be the most suitable for the work.
4. When the work should be done, that is, considering the circumstances.
5. Where the Brahmins and servants should be brought from,

for the work.

6. What work will you, yourself, have to do.
7. Which place will be most convenient for getting all the items you will need.
8. The length of time it will take for you to complete the work.
9. To what extent will this work fulfill – or remove – your worldly desires?
10. Is this work a tradition in your family, or not?
11. Is this work being done at the command of your elders, or are you doing it at your own whim?
12. How strong is your determination regarding this work?
13. How enduring will the fruit of this work be? Will it be eternal or fleeting?

The sankalpa indicates all these points. Whether you do a Yagya or plan to set up a factory, this is useful for both.

4. 1. 1985.

: 5 :

Be Alert.

To remain idle is to be one with the *jada* (insensate). That means, to become inanimate. Indolence, drowsiness, and forgetfulness are Tamo guna (the lowly tendency of dullness and faulty understanding). When you are in this state, your consciousness

and joyfulness disappear. When you put in an effort, your intellect and enjoyment are awoken. It is an indication of uncontrolled desire when you do something that is forbidden by the Shastras.

Desire, anger, greed, and faulty thinking lead you to wrong

actions. Dharma is needed to control the drive of desire. Dharma is the power that restrains your mind and senses. It is self-control. Dharma lays down the rules about what you should take, do, indulge in, and say. It is Dharma to obey the rules. Disobedience is flouting Dharma. Firmness in adhering to your Dharma makes your life powerful. Your desires become disciplined when you obey the commands of Dharma.

However, Dharma becomes secondary when it is done for gaining something; the object of your desire becomes primary. A man who is filled with desires is pitiable and sullied.

Nishkaama karma is work that is done without any selfish desire. Such work is an indication of a pure mind. When the mind becomes free of worldly considerations, the person will either go into a Samadhi (deep meditation), or start thinking about the Atma. Introspective thought is the effulgence of the mind. The *anaatmaa* (that which is not the Atma), or the presence or absence of duality, is revealed in this effulgence. It is an awareness of the non-dual nature of the Atma.

Therefore, save yourself from idleness. Give up wrong actions. Subdue desires. Be free of worldly resolves, and think about the Atma. These are the main methods for a happy life. *Aatma-chintan* (meditating upon the Atma) is not an adversary of worldly interaction. It can be done as you continue to work unselfishly. The feelings of inadequacy, inner poverty, and inner impurity cannot be removed without Atma-chintan. You will continue to feel oppressed by sorrow, lack of peace, and foolishness. So, you should always be alert.

5. 1. 1985.

The Fallacy of Thinking Yourself to be the Doer.

Actions are done, but what is their cause? Is it Prakriti (the Ishwara's power of Creation; Nature)? Is it the three gunas (fluctuating tendencies of lofty, mixed, and lowly urges)? Is it the Ishwara, is it a mixture of many factors, or is it something else? Opinions differ regarding this. Some blame the prevailing era, actions done in past lives, the temperament of the individual, coincidence, etc.

The main point is not whether some action is being done or not. Whether the action is *sakaama* (motivated by selfish desire) or not, is also not the most important point. The important point is, do you feel that you are the *kartaa* (doer of the action) or not?

To think that you are the doer of any action caused by indefinable factors is like thinking that you have created the stars that shine in the sky. You may cling to the subtle vanity of being the karta, or you may blame *praarabdha* (fate created by actions done in past lives). You can dance to the piping of your desires, or you can flow with the stream of society, rising and changing with its ripples and currents.

That is all right, but do you know who you actually are? To believe that you are the karta is *agnaana* (lack of Gnan). To believe that you are the *bhoktaa* (the one who has the pleasant and unpleasant experiences) is also agnan. It is a *bhram* (fallacy) to believe yourself to be the bhokta of anything in this world or in the realms after death. It is a fallacy to consider yourself to be the karta-bhokta. Narak-Swarga (Hell-Heaven) are obtained according to your imagination.

To see the Atma as something separate is also an illusion. A separate object cannot be the essence of the Atma. That which is seen, is separate from the one who sees. The one who sees is separate. He is some other. When we become aware of our non-dual Self, we overcome the faulty impression of being a separate entity. We understand that we are *poorna* (whole, complete). So,

know your Self. Negate the seeming reality of being the karta, bhokta, and *sansaaree* (of this interactive world). All these stem from your faulty understanding. If actions are done, let them be done. If they are not done, let them go. Your Self is happy and carefree. It is *paramaananda* (supreme bliss). It is liberated, regardless how you live.

7. 1. 1985.

: 7 :

Anirvachaniya.

What does *aneervachaneeya* mean? What would you call something that appears to be something from one viewpoint, and something else from another viewpoint? In such a case, you can't say that it is real from one viewpoint; nor can you call it unreal from another viewpoint. Then, doesn't that make it something that cannot be defined? That is anirvachaniya. It is a relative truth, something that cannot be clearly defined.

An object that is to the West of one person will be to the East of another person. That, which is high from one point will be low from another point. Which can you say is correct – East or West; high or low? Tell me!

She, who is a mother in one person's eyes, is a daughter in the eyes of another. He, who is someone's father, is a son to someone else. Is the lady a mother or a daughter? Is the man a son or a father? It is the viewpoint of different people that makes one object appear to be different.

Then, is there a difference in their *drishti* (viewpoint)? No. The difference is in the objects. In that case, from one viewpoint it is the *vastu* (object), and from another viewpoint it is the *drishti* that is different. Doesn't this become anirvachaniya?

When you believe yourself to be the body, senses, *praana* (life

spirit), mind, intellect, or at peace – that is, when you attach yourself to these and identify with them, and then look at the *drishya* (that which is seen) – you cannot call it false. However, when you negate all these, or put them aside for a while, and become free of the factors of space and time and imagination; and know your Self to be the Brahman, you cannot say that the world is real. You cannot call it Satya (that, which can never be negated). This is the quality of *anirvachaniyataa* – being beyond definition. From which viewpoint do you see everything? What are you when you see the world? How far in the past or future do you see? You are trapped in the maze of *bhram* (false impressions).

What is Satya in the understanding of an *agnaani* (one who lacks Gnan), cannot be called Satya by a Gnani (enlightened person). That makes it anirvachaniya. Worldly people are ensnared in this.

Jhoothai hee le`naa, jhoothai hee de`naa,

Jhoothai hee bhojana, jhootha chabe`naa.

(The taking is false, the giving is false, the meal is imagined and the actor pretends to eat.)

8. 1. 1985.

: 8 :

The Strength of Attachments.

At first you feel quite confident of your ability to give up any activity. You think, 'I chose to start it. I have accepted it. It is under my control.' A few days later, the activity becomes a habit that is extremely difficult to break. If the habit entails the cooperation of another person, it binds you like a strong chain.

You should, therefore, let yourself form only those habits that you believe in, and can continue with throughout your life. You should have love for those you can continue to love all life long. You should be able to do what you believe in, up to the moment of death. Don't do things that are forbidden by the Shastras, your Guru and other elders, by society, or by your own intellect. Don't hesitate to give up all wrong actions and habits. Just let go of

them.

When you do some work, doesn't the work itself give satisfaction and peace? Do you want to get some fruit from this work? If so, your work is worthless! The fruit becomes the primary factor and the work becomes a secondary factor. Very well; I accept that you have no desire for any fruit. No desire for personal profit is attached to what you do. That is excellent. You are to be congratulated. But, do you have a desire for the work to be completed? Is it in your control that the work will be completed?

The completion of the work is not the reason for working. It is not in our hands that the work will be completed. The purpose of work is to fill in time. Just go on doing your work; proceed with your task. You know that you have no control over the completion of the work, and yet you go on working. Work has become a habit. You cannot stay without working. Your *kartaapana* (the feeling of being the doer) is very strong. This will cause suffering when you will no longer be able to work.

That being the case, it becomes necessary to consider yourself the *akartaa* (not the doer), but don't allow the feeling of being the akarta to become a burden on your mind. The feeling of being the akarta is also an *abhimaana* (vanity; pride). You can be free of these four attachments – *falaasakti* (attachment to the fruit of your action), *karmaasakti* (attachment to the work), *kartrittvaasakti* (attachment to the feeling that you are the doer), and *akartrittvaasakti* (attachment to the feeling that you are not the doer). – when you obtain the knowledge of the *poornataa* (wholeness) of the Atma.

Come, join us; you are *poorna* (whole, complete).

9. 1. 1985.

: 9 :

True-False.

When you utter a word – for example, ‘ghata’, you will first say ‘gha’. When the sound dies, you will say ‘ta’, and this sound also dies. When the two syllables are connected, the mind interprets the word ‘ghata’ according to the *sanskaara* (subtle subconscious impressions) that are awoken, and the person understands that it means a pot. If someone does not know the Indian language, and

that ghata means a pot – that is, if he does not have the sanskara about ghata being a pot – the word will mean nothing to him. What is a ghata? It is a round, flat-bottomed vessel with a narrow neck and an opening on top. When the sanskara is there from before, the person understands the meaning immediately.

The work we do dies every moment, just as sound does. It never endures. Work is over as soon as it is done. However, the work you do creates a fruit. Depending upon your sanskaras, you feel that what you did was good-bad, *paapa-punya* (sin- spiritual merit), and a cause of pain or pleasure. This fruit is called the *adrishya* (unseen), or *apoorva*. The fruit may be immediate, or it may be delayed. According to this sanskara, the subtle body (or fourfold mind) goes to Swarga (Heaven) at times and to Narak (Hell) at times, and is reborn at times. The mind has these experiences when it leaves the gross body, even though there is no change in place, time or substance. It is akin to dreaming, but it is a mistake to think that this is unreal.

The *jaagrita* (waking) state is the same, but it seems real to us. So long as you do not know the Atma as the non-dual Brahman, this waking state will seem real. So will Swarga and Narak, rebirth, Vaikuntha (the land of Bhagwan Vishnu) and Goloka (the land of Bhagwan Shri Krishna). All these are real, right up to the split second before you obtain Brahmagnan (knowledge of the non-dual Brahman).

All these are *vyavahaarika satya* (realities of the interactive world), while the Atma being the Brahman is a *paaramaarthik satya* (the pure existence that can never be negated). You should not create confusion in worldly interaction. Your behavior should be Dharmik (in keeping with Dharma) and impeccable. You should never consider *sadaachaara* (decent behavior) to be *mithyaa* (false).

10. 1. 1985.

What You Actually Want.

What do you want? Do you want wealth, a house, family, fame, renown, Dharma, karma (activities), bhoga (sensual indulgencies), Yoga (attaching yourself to the Ishwara), Moksha (liberation from rebirth), *sanyoga* (union), or *viyoga* (separation)? If you believe that you want any of these, it is your *bhrama* (fallacy). None of them are actually what you really want. What you really want is the *sukha* (happiness, comfort, contentment) that they will give. All these are separate but the *sukha* is one. *Sukha* is the essence of all *purushaarthas* (human endeavors). What everybody desires is nothing but *sukha*.

What kind of *sukha* do you want? Is it *sukha* that you will have occasionally, but not always? Oh, no! You want the *sukha* that will always be with you. It should be an uninterrupted happiness. Please keep in mind – what is such a *sukha*?

Do you want a *sukha* that is available here, but not elsewhere? No. It should be here as well as everywhere. Pay attention – what is such a *sukha*?

Do you want a *sukha* that is given by this person, but not by another person? No; you want a *sukha* that you can get from everybody. You want a *sukha* that is with you all the time and in every place; a *sukha* that you can continue to get always.

All right, tell me – do you want a *sukha* that is dependent on someone or something else; the factor that gives *sukha*, gives it at times but not always? He can give a little and not give a little? He gives in some places but not in all places? It is a fact that you don't want a *sukha* that is dependent on other factors. You want a *sukha* that is independent of all factors.

Now, tell me – do you want a *sukha* that can be obtained only by great effort? Certainly not! You want *sukha* that is obtained effortlessly, or with a minimum of effort. Yes! That is the kind of *sukha* you want.

You are aware that *sukha* exists only when you are aware of it. It cannot exist unless you are conscious of happiness. That means, *sukha* has to twinkle and sparkle and glitter and glow in your

mind. You don't want a sukha you can't feel. You want a sukha that you experience.

Come, put together all these points. Only sukha, at all times, everywhere, in everything, independent, effortless, and which you can feel. This is the kind of sukha you want. Well, my brother, if we are to give a name to such a sukha, can it be any other, except 'Paramatma' or 'Bhagwan'? It can be your Atma, the Brahman, or the Ishwara of the whole world.

I am not telling you to want Bhagwan or the Ishwara. I am not even telling you to think about the essence of the Atma or the Brahman. What I am telling you is that what you really want is the Parameshwara.

You have wrongly believed these false, paltry, gross things to be the objects of your desire. 'I want this, and I want that, too. I want it now and I want it then. I want it this way and I want it that way.' Actually, a veil covers what you really want!

The paltry suppresses the great. The destructible has covered up the indestructible. An ounce has suppressed a ton. So, understand the basics properly. Obtain the knowledge of the totality and use this knowledge to pulverize your fallacies, and then throw the dust to the winds. If you understand the ultimate achievement – the Brahman – you will find that it is with you (as your Atma, your Self). In fact, to say that it is near you is to put it at a distance. Don't delay. Don't create another. It is you, your Self! You are the infinite sukha, or it is the Paramatma in your heart.

Mile`yi rahata maano kabahoon milai naa.

(He is always with us, but we feel that we never have Him.)

12. 1. 1985.

: 11 :

Why Are You Sad?

The basic question is: are you sad or not? To live under the shadow of *dukha* (sorrow) all your life, and laugh occasionally, thanks to *maayaa* (the Ishwara's power of illusion) and *moha* (attachment to worldly objects), is not the true essence of life.

Have you ever thought about the causes of your sorrow? It is certain that you would be wanting worldly indulgences. That *bhoga* (sensual experiences) may be through the ear, skin, eyes, tongue, nose, or the mind. You feel impoverished when you don't get what you want. You feel that you lack something in life. You consider yourself to be sad.

Let us put aside this point. Do you desire to accumulate great wealth and possessions, in the worship of your 'I', your ego? It may be wealth, people, house, learning, or intelligence. You undoubtedly want to obtain what you don't have, to satisfy your ego. When you are unable to offer this worship at the altar of your ego – or when someone prevents you from doing so – you become unhappy. Is this not the case?

You are not satisfied in the present. You either think about the things that happened in the past and feel sad that past joys are no more, or you think about your past sorrows and relive them. Or else, you imagine good and bad things about the future and this affects your peace of mind. Your life is entangled in memories and imagined future events, while your present is being wasted. Your present slips by unnoticed.

In that case, are you living in an imaginary world? Day dreaming is not always successful. So then, you are trying to burn yourself with the lava of sorrow! Why don't you focus on the present? Is your present dead? Make your present bright, make it limpid, and make it shine. This is the time of your life. The past that is gone and the future that is yet to come, will both merge into the present, and be filled with sweetness and joy.

Look at this aspect of your life. Since your childhood, up to now, you have developed some habits knowingly and unknowingly. Tendencies and inclinations turn and twist your mind so forcefully that you become unhappy when things don't happen the way you want. What is the cause of your sorrow? Is it your desire for luxuries and indulgences? Is it your avarice for accumulating more and more? Is it a life of day dreaming, or is it your slavery to habit? All four will make you unhappy. Why did you get trapped by them? What made you forget your fundamental desire for real

happiness? Is it because you got tied down with paltry pleasures, accumulation, day dreaming, and habits?

Take a serious look at these, try to understand, and obtain real happiness – it is called the Parameshwara, the Atma, the Brahman. Unless and until you know Him, you will continue to feel unhappy.

13.1. 1985.

Why do you want to break up and re-design your jewelry? Why do you put on a sari and then decide to change into another? Having formed an attachment with someone, why do you want to get attached to someone else?

Things keep changing. Nothing retains its appeal after some time. Objects change continuously. It is the nature of things to change. Nothing can keep you happy forever. The power of your senses to enjoy different sensations doesn't always have the capacity to provide pleasure. Their powers wane. Objects change, and so does the capacity of your sense organs

When a youngster of seventeen or eighteen reaches twenty-five or thirty-five – or fifty-five or seventy-five – he is completely changed. His teeth, lips, skin, voice, strength, and spirit of endeavor all change. He no longer craves indulgences as before.

If someone wants to indulge continuously in sensual pleasures, it is not possible. A person needs mental and physical rest. He needs relaxation and repose. How long will he be a *bhoktaa* (one who has the subtle ego of being the one who is having the experience)? His hands and legs will get tired, and his mind will succumb to slumber. What a mockery it is that you want to keep yourself happy through these objects, sense organs, inclinations, and the subtle ego of being the one who experiences pleasure!

Why do you choose these external factors to give you happiness? Wealth is absolutely external. You have to imagine that it will give you happiness. The happiness of *bhoga* (sensual pleasures) is in the mind. It is internal to a certain extent, but it is momentary. The happiness of vanity is at a deeper level. It stays in the intellect. However, all worldly sorrows effect the intellect. It is the vanity in a person that receives blow after blow. It is the ego that is hurt. Regrets, illusions, and fears attack the ego. Regret for what is past, illusions in the present, and fear of the future – they all shelter in the ego.

Being free from all these sorrows, and obtaining supreme bliss – Paramananda – these are the names of our Atma. Objects, the sense organs, the mind, and the intellect are not dependent on any factor in the Atma. What is, where it is, when it is, and the way it is, it is all the essence of the Paramananda.

This Paramananda is not only for *paraloka* (the realms after death). It

is experienced in this world, in this very life, in all we see and hear. The person experiences a feeling of complete freedom.

You, yourself, are that Paramananda, right at this very moment, right here, in this very place. This is the mental state of Mahatmas. Do you wish to have this experience? Don't go anywhere; turn within. Come into your own home, your own essence. You will see that it is not hidden by any curtain. It is you, your Self.

14. 1 1985.

What we don't have, we have to make. If you don't have jewelry, you have to get it made. If you don't have grain, you can grow it. If you don't have cloth, you can weave it. If you can't do these things yourself, you go and get them. You can either get it from someone who gives it out of affection, or you can buy it, but you have to procure it.

Now, think that you have got the object you want, but it is not clean. Clean it by washing away the dirt, then trim it, and polish it. If the object is raw, cook it. Add something to make it tasty. Make it attractive, sweet, tender, and fragrant. If it is useless, destroy it, throw it away, or burn it. These five actions are done to objects that are separate from ourselves.

Where the Atma is concerned, you are neither to make it, nor procure it from elsewhere. You are not to prepare, cook, or destroy it. The Atma is self-evident. It is always with you. It is pristine – it does not need to be cleaned or repaired. Nor can the Atma be discarded, thrown away, or destroyed.

Then, what is its utility? Its utility is that it has to be known as it is. Had it been something separate, you would first have to know it and then procure it. You would have to catch it and keep hold of it. Your Atma, however, is already with you. You don't even need to improve it in any way.

It is a different matter to know someone else and it is a different matter to know yourself. If you know Swarga, (Heaven), or Vaikunth (the land of Bhagwan Vishnu), you have to attain these lands after knowing about them. You have to do bhakti of the Ishwara after knowing about Him. But once you obtain Atmagnan (knowledge about the Atma) you don't need to do anything to experience your Atma. The direct experience of your Atma is not the fruit of any *karma* (action); nor is it the cause of any karma.

The experience of your Atma results in your seeing karma, its fruits, its *kartaa* (the doer) and *bhoktaa* (the one who experiences the results) as things seen in a dream. In a dream there is no karta, no bhokta, no *paapa* (sin) or *punya* (spiritual merit), even though they seem to be real. Similarly, a person who obtains Atmagnan finds that everything in the waking state is also an illusion.

Happiness, Only Happiness.

It is an indisputable fact that you have never experienced your own death. You see the spirit of other people leave their body and imagine it to be death. Death is something that is imagined. It is not an experience. The gross form of a pot breaks, but the clay remains unchanged.

The meaning of this is that you are immortal. You are *amrita* (the elixir of immortality). Now, if you love any mortal form that is subject to change and destruction – or any particular method of doing things – these will die before you, and you will continue to live. Not as a gross body, but as the Atma.

If you remain alive but the object of your love is broken or separated from you, it will cause you a great deal of anguish. You are bound to suffer. Whether the object of your attachment is a house or a person, attachment to the *anaatmaa* (that, which is not the Atma) will result in sorrow. Attachment to anything that is transient will result in tears for you.

The love for insensate objects is one-sided. You are attached to diamonds, pearls, gold and silver. They are completely unaware of your love for them. Anyone can buy or steal them from you. They may even be broken up. They will never say, 'I belong to this person who loves me dearly. I want to remain with him.'

All insensate objects are like the raindrops that fall when the Swati planet is high, and you are like the legendary bird – the chatak – whose love for the Swati raindrop is such that he would rather die of

thirst than drink any other water. These things are like the moon, and you are like the bird called the chakora, who is in love with the moon. My good man, with what thought did you give your love to these lifeless objects? These are all traitors who don't even recognize you. Is it not folly to get trapped by them?

Pre`ma (love) for that, which will die, and *prema* for animate objects is deadly for you. It leads to your downfall. This is to plant seeds that will yield a crop of sorrow.

Love that, which is as immortal and eternal as your Atma, which is conscious, and which loves you. That, which will never betray you, is never away from you, it does not delay, and is no other – it is your own Self. You will never have to face sorrow again. All your helplessness and dependence will be gone. The object of your love is in your heart. It is you. Your life will be free of tension. You will experience only happiness.

16. 1. 1986

: 15 :

Be Alert!

Cleanliness is dear to you. You try your best to keep your home, bed, clothes, food and body clean. All of us are unanimous in our desire for the earth and water, the things we see, touch, and hear, to be clean and unsullied. If there is some dirt or stain on your body you try your best to wash it off. I approve of the fact that you like cleanliness. I hope this liking is maintained and that it increases.

Come into the subtle region of your *antahkaran* (subtle body, or fourfold mind). Have you ever given your attention to how clean your *sankalpa* (resolves), desires, thoughts, and state of mind are? Some people wear clean clothes but their bodies remain unwashed. The condition of those who don't purify their mind is the same. Take a good look at this:

What all does your mind want to do? What all does it want to enjoy? What all does it want to obtain? And, what all does it want to convey? Try to make a list of all these. The counting will never be completed! You will always want to buy things you see in the shops and markets.

What is your mind? It is a magical box. You can see whatever you want in it – both good and bad. You can see the Ishwara, the jeeva (an individual; an Atma attached to a body), or a stone. You can catch a glimpse of stealing, of immoral actions, violence, and death.

In that case, do you want cleanliness outside but not inside? It is your inner world in which you live. It is your clothes, indulgence, actions and speech. What is the use of external cleanliness if your mind is dirty?

Do you want to remain in this dross, or go before the Paramatma in this dress? Be alert!

18. 1. 1985.

: 16 :

Keep Your Thoughts Pure.

The ears, skin, eyes, tongue, nose, hands and feet are all external instruments that are used for receiving, knowing, and doing things. They are called '*bahikaran*' (bahi = outer; karan = instruments). Similarly, there is an '*antahkaran*' (antah = inner) in the body. The antahkaran brings in the outer factors, as *sanskaara* (subtle subconscious impressions). That is why it is called the antahkaran – the inner instrument. Food, actions, feelings, thoughts, tranquility and disturbance all stay in the antahkaran.

The antahkaran is not a solid object that can be washed clean. The right intake is required for its cleansing. That means, the things you hear, touch, see, taste, smell and think about should all be *shuddha* (pure in the Dharmic sense). Some people believe that the antahkaran is purified by methods like *aahaara-shuddhi* (eating pure food), *karma-shuddhi* (doing things that are within the framework of Dharma), or *bhaava-shuddhi* (having pure feelings), and some believe in a *nisankalpa sthiti* (a desire-less state of mind). If a person has all four, what can be better? Such a person will be purified instantly.

A thorough inspection of your antahkaran is necessary. You have to see the state of your antahkaran to realize that it is the substance of

your thoughts. It is formed by the kind of thoughts that fill your mind. It may be like a blanket made of black wool, or white wool. It may be spotted or a mixture of shade and sunshine. There may be the *sattvaguni* (with lofty tendencies), *rajoguni* (mixed tendencies) and *tamoguni* (lowly inclinations) tendencies in it. Or, they may be a combination of all these inclinations that give form to your antahkaran. They indicate the changing thoughts and attitudes. The antahkaran is formed from your consciousness about your inclinations. Your inclinations keep changing according to the objects they focus on. Thus, your antahkaran has multiple inclinations. If you want to make your antahkaran clean, pure, stainless, and still – if you want to make it capable of absorbing subtle matters – you should think only about subtle matters.

The antahkaran is neither long nor wide. It has no weight or age. It is composed of your thoughts. The form of the antahkaran is the awareness of objects. That being the case, if you change the direction of your thoughts, and think only about that, which is pure, then your antahkaran is pure.

The only pure object is the Parabrahma Paramatma; it is our own Atma. Stop thinking about the things you know to be the *anaatmaa* (that, which is not the Atma), and focus on the pure Atma, the Paramatma. Your antahkaran is pure. It is fit to merge into the Paramatma.

19. 1. 1985.

: 17 :

Easy – Difficult.

To speak the truth is easy. We just have to say what is in our mind, or we can keep quiet if there is no need to speak. Unnecessary talk wastes your time as well as the time of the one who listens. Does your speech have some purpose or not? How will it help the listener? Or, is it just to get your anger off your chest?

What I want to say is that truth does not become a burden on the mind. You have the option of speaking the simple truth or remaining silent. You can speak when you need to. Satya (the truth) does not oppress you.

If you speak *asatya* (that which is not the truth) you have to remember who you told the lie to, when you said it, and what you said. You have to be careful to not say anything that will expose the lie. This is a burden you impose upon your mind. Satya is effortless; it is natural. Asatya is artificial and has many forms.

Satya stays in your essence, while asatya stays in pretense.

Can anyone always speak untruths? If he makes up a certain code to convey what he wants, the words he uses will also become the truth. He will probably call a plate a cup, and vice versa. He will have to keep changing his method of not telling the truth repeatedly. All this will impose a great strain on his mind. Satya imposes no such strain. It is the path that leads to the essence.

It is the same with *ahinsaa* (non-violence). Can anybody perpetrate *hinsaa* (violence) continuously? It is impossible to remain in a state of unabated anger and hatred. Ahinsa, however, can always be maintained. It is not a burden. Nor do you have to do anything. Now, tell me, which is natural – violence, or non-violence?

Our natural state is always easier. That is why Satya and ahinsa are *sadguna* (good qualities); lies and violence are *durguna* (bad qualities). ‘Du’ means *dushta* (wicked), *dukhadaayee* (that which gives sorrow). Just as a gangster is not fit to be kept in our house, both asatya and hinsa are not fit to be kept in the heart. These come from outside. It is to our benefit to not give them a place in our mind.

‘Aste`ya’ means. ‘not stealing’. The Atma is Sacchidananda (Sat = pure existence, Chit = pure consciousness, Ananda = pure bliss). The *sadvastu* (vastu means object), *chidvastu*, and *anandavastu* cannot be stolen. Neither can anyone steal the Atma from you, nor can you steal it from another. We can stay without ever stealing anything, but can anyone steal continuously? *Choree* (stealing) is unnatural, it is frightening, and it results in sorrow. It also creates tension. Instead of indulging in stealing, you can maintain a lifelong vow to not steal. However, you cannot make a resolve to make stealing a lifelong practice.

Then, why don’t you lead the life that is natural? Satya, ahinsa, and asteya are all *sadguna* (good qualities), because they are close to your *sadsvaroopa* (the essence that is Sat).

Now, think about the state of brahmacharya (celibacy). Weigh it on the same scales. It is possible to maintain unbroken brahmacharya, but breaks in the state of celibacy can only be very short. Brahmacharya is an eternal state, while the lapses are fleeting. When the objects of indulgence are not available, the person becomes unhappy. The urge for indulgence is always incomplete. The person feels envious of those who indulge more.

The habits of indulgence enslave a man.

Brahmacharya has no cheating and no deceit. It is always simple and uncomplicated. Its characteristic is an absence of mental distortions. You have been enjoying the pleasures of indulgence – why don't you turn back and enjoy the pleasure of a state that is free of mental distortions? Unless the *chitta* (state of the mind) is free of distortions, a Mahatma will not be *nirvikaara* (free of mental distortions). A Mahatma has to be nirvikara to obtain the experience of the Paramatma. Put on the robe of physical, mental and verbal brahmacharya. You are not a *brahmachaari* (one who practices brahmacharya) – you are the Brahman!

The things around you come, and go, and change. Are they essential? The pile of your accumulations is like the dirt on the body, or dust in the house. Don't say, 'I have earned it. It is mine by right. It belongs to me. Why shouldn't I keep it?' You are riding a camel, and sitting with your bundle on your head! It is not a sign of intelligence to load yourself unnecessarily!

By indulging in an imagined sense of ownership, you only weigh yourself down needlessly. These artificial factors conceal the Satya vastu. You are the Satya (the truth that can never be negated). This countless variety of objects hides your essence. Free yourself from them. By looking at yourself, you will obtain the moment of happiness, good fortune, sweetness, and satisfaction. You will see that you had thrown a priceless diamond into a heap of rubbish.

Sadguna sahaj (good tendencies are easy) *durguna kathina* (bad tendencies are difficult).

23. 1. 1985.

One Method Many Names.

There are two kinds of *saadhan* (methods). One is that, by which we recognize or obtain what we desire. The other is that, which is obtained, experienced, or aimed at – meaning, seeing our goal clearly.

The *antahkaran* (subtle body or fourfold mind) is a sadhan for obtaining the Paramatma. Therefore, the things that we do for purifying it are called the *bahirang* (external) sadhan. If you want to hit your target, it is necessary to clean the inside of the gun. That is purifying the *karan* (instrument). And, to see the target clearly, is the purifying of vision. The first is the cleaning of the instrument, and the second is the clear vision of our target. The former is internal, and the latter is external. To obtain the Paramatma, the methods are *vive`ka-vairaagya* (discrimination and non-attachment) which are internal; and *shravana - manana* (listening to the discourses of enlightened Saints and meditating upon them), which are external.

Very well, come; use *vive`ka* (discrimination)! Turn your mind away from that, which your inherent knowledge tells you is not your essence. Restrain your habit of attaching your mind to transient objects, insensate matter, and sorrow. You, yourself, will remain. That is enough. Be at peace. Vivek – between the Atma (your Self) and the *anaatmaa* (that, which is not the Atma) – will give rise to *vairaagya* (non-attachment). The *svaroopā sthiti* (the natural state of your essence) in vivek is peace; and in vairagya,

the absence of attachments and aversions, is also peace. Therefore, there is no difference in the fruit of vivek and vairagya. Discrimination and non-attachment both give peace. However, vairagya generally comes from vivek, although it is quite possible for them to come simultaneously. And yet, these two are not two; they both result in *shaanti* (peace).

Don't be under the wrong impression that you need to do many kinds of *saadhanaa* (efforts for spiritual progress) to obtain the Paramatma, or to have a *saakshaatkaara* (direct experience) of Satya (pure existence). Don't think that you have to do sadhans that are very difficult.

Understand this well. When the mind is at peace, it contains no desire or anger. This is called *shama*. *Dama* is when the senses are at peace; they are not restless or agitated. A lack of interest in worldly considerations is also peace – shanti. *Titikshaa* is when the mind is at peace, enduring worldly troubles without becoming agitated. *Shraddhaa* (faith) is the peace of mind when the mind is not troubled by pride or vanity. *Samaadhaana* is to gather up opinions and resolves, and feel satisfied with the answer. The names are different, but the essence in all of them is shanti. So, a *saadhaka* (spiritual seeker) should not get worried when he hears all these different names. Don't be disheartened or depressed. They are different names of the same state – the state of being awake and yet free of resolves. All of them contain just one thing – shanti, shanti, shanti.

When a sadhak realizes that his shanti is not unbroken, he comes to the conclusion that the *chitta* (fluctuating mental inclinations) can never remain in any one state for long. Then, he has an intense wish to be free of the chitta that keeps fluctuating. He wants to be liberated from the influences of transient objects and incidents, and to experience his non-dual essence. His essence is *paramaananda* – supreme bliss. This bliss is called *mumukshaa* – the wish to be free of all bondage.

Now, think about why people use so many names, when the ultimate form of all sadhana is one – shanti. Different names are used because the actions leading to shanti are separate. There is a shanti that destroys desire and anger. There is a shanti that destroys the restlessness of the senses, etc. The external sadhana is so easy and simple that you can obtain great benefits by a little careful effort. You will come closer to virtues and become eligible for the internal sadhan of shravan-manan etc.

Giving Up All Mental Inclinations.

If you try to find the beginning of *chitta* (fluctuating mental tendencies), it cannot be found. Did actions happen first? Chitta is created by *karma* (actions). The body is created by a combination of the chitta and karmas. Both are housed in the body. Therefore, the cycle of chitta, karma, and *shareera* (the body) is without beginning. They are all filled with so many *sanskaara* (subtle subconscious impressions) that it is impossible to trace any of them through infinite time. Good tendencies have bad ones in their depth, and bad tendencies lie beneath good ones. There is no rule as to which tendency will crop up at which point in time. Even the *bhagyadaakaara vritti* (mental inclination for Bhagwan) vanishes when we go to sleep. Then, who can destroy the *sanskaras* that have been lying dormant since time immemorial? The waking state can only bring a change in the dream state.

When a person reaches the *nirodha dashaa* (the state when the mind is completely blank) in meditation, even the sleep state is blocked. However, the awareness of the world and the person's reactions to it flood back as soon as the Samadhi is broken. The fact is that the mind's movements are merely blocked during the *nirodha dasha*. They are not destroyed. Therefore, the Gnan and

sukha (happiness) of meditation can never be permanent. They fluctuate along with the mental inclinations. That being the case, it is necessary to also give up the chitta.

Even *de`haabhimaana* (the subtle ego of identifying with the body) is difficult for an ordinary *mumukshu* (one who seeks to be free of the cycle of rebirth) to give up. Giving up the chitta is next to impossible! The chitta and the objects of the senses have merged as thoroughly as milk and water. It is not possible to separate them by doing sadhana or by any other method.

Then, how can we be free of the chitta? Sense objects are seen in the chitta, they lie dormant in it, and keep changing in it. They may be at peace and they may also be quite proper, but they cannot be taken out of the chitta and thrown away.

Let us then give up the chitta altogether. Why not become a *mahaa tyaagee* (have total renunciation)? This is a giving up of everything. The problem is that this cannot be given up by doing any action, worship, or Yoga.

Then, how can it be given up?

Well, do you truly want to be free of the chitta? If so, you have obtained mumuksha. You have become a mumukshu. Come, shelter at the feet of a Sadguru (enlightened Master) who is *shrotreeya* (knows the Shastras), *brahmanishtha* (believes in the Brahman), and is *nivritti-paaraayana* (withdrawn from worldly considerations). The chitta can be given up only when you obtain the knowledge of your essence. As soon as you experience your essence, you feel detached from worldly considerations. This is why it is essential for you to know that your essence is the non-dual Brahman. This is not possible unless you have a Sadguru.

28. 1. 1985.

: 20 :

Why Have A Guru?

Well, Sir, tell me – do you have a Guru or not? Are you so learned, wise, clever and experienced that you see no need for a Guru? If that be the case, who can be more arrogant than you?

Can you say that you are not sad about anything? Don't you ever have any doubts? Do you never face any dilemma about what you should do? Don't you wish, sometimes, that you had someone who would guide you? My brother, this arrogance of yours will lead you to downfall. You will be sunk. You are badly weighed down by it.

All right, tell me – is there no genuine well-wisher on whom you can depend, to steer the boat of your life? You have faith in your mother when she tells you that this is your father. You trust your barber and doctor. Yet you lack faith in your well-wisher! What kind of wisdom is this? You are making yourself bereft of all support. When it comes to knowing something about Him, who is behind your intellect, and regulates your intellect, you have no one to help you. The eyes see the beauty, but beauty cannot see the eyes. You see your *buddhi* (intellect), but your intellect cannot see you!

You cannot experience the existence of your Atma by depending upon your intelligence. Rise above dialectics and debates. Let thoughts awaken and slumber; let them come and go. There is a non-dual essence beyond the intellect, and it is the substratum of the intellect. Listen to discourses upon this essence from a Sadguru. There is no other way, except *shravana* (listening to discourses of enlightened Saints) for obtaining the knowledge of the Atmatattva (the essence of the Atma).

30. 1. 18985.

: 21 :

Go to the Next Step,

Leave the Step Below.

How deeply are you involved in worldly interaction? What all do you believe to be Satya (that, which can never be negated)? Just look at things with an unbiased inner vision. When you were very young, you would play with other little children. You would make mud houses and sand castles. You would make dolls from clay, wax, or dough. If a child broke what you made, you would quarrel with him. 'You have spoilt my creation!' Is it not so?

Similarly, you imagine many little things, and they take root in your heart. You need a *yukti* (trick or method) to remove them. Some people feel convinced that there is a ghost in their house. They feel frightened. They tie a *taabeez* (medallion) to their arm, and stop being afraid. There was no ghost; no ghost ran away. There was a *bhraanti* (false impression) that went away. The ghost was an *adhyaaropa* (superimposition) and the tabeez was an *apavaada* (negation of the superimposed impression). People use imaginary numbers for complicated calculations.

The method of *shravana* (listening to discourses by enlightened Saints) is the same. Please understand this well. People mould a lump of *gobar* (cow dung), and worship it as Gauri (Parvati). They

place a *supaari* (beetlenut) and worship it as Ganesh. They chant the mantras of invocation and establish the deities. They do the *poojaa* (worship) and then to the *visarjana* (immolation; returning the forms made of the five elements to the elements).

The invocation is a superimposition, and the *visarjana* is the negation. *Mamataa* (love) for the mother and father is an *adhyasa* (imagined feeling). A couple get married and love each other. They get alienated from parents who object to the marriage. That is an *apavada* of their love for their parents. The marriage was an *adhyaropa* (superimposed relationship). When they divorced, it was an *apavada* (negation of the superimposed relationship).

You love the objects of this world. That is an *adhyaropa*. When you begin to love Bhagwan, there is an *apavada* of your love for worldly objects. It was an *apavada* of the *apaasya* (that, which is not worthy of worship) and an *adhyaropa* of the *upaasya* (that which we worship). You practiced *Samadhi* and obtained *vairagya* (detachment) from the world. The practice was a superimposition, and the *vairagya* was the negation (of worldly considerations). The *sampragyaat samaadhi* (the *Samadhi* in which the *Atma* is not known fully) was negated, and the *asampragyaat samaadhi* (in which there is nothing but the *Atma*) was superimposed. In the same way, the *annamaya kosha* (the sheath of the gross body) and the *praanamaya kosha* (the sheath of the subtle body) etc are superimposed and then negated turn by turn.

The method is to catch one, and let go of the other. This is why we have to negate the feeling of being the body, and superimpose the feeling that we are a *jeeva* (*Atma* attached to a body). When the *jeeva bhaava* (feeling of being a *jeeva*) comes, it automatically negates our identification with the body and all that is dear to the body.

The superimposition of the *saaksheebhaava* (the feeling of being an uninvolved observer) negates the feeling of being a *kartaa* (the doer). However, even though everything else is negated, the form of the *jeeva* remains. What is that?

That is not something that can be understood by the intellect. It cannot be known through *Dharma*, *upaasanaa* (worship), or *Yoga*. It cannot be revealed by the spoken word, mind, etc. Then, what is it?

It is beyond *Dharma* and *adharma* (that, which is contrary to

Dharma). It is beyond *kaarya-kaarana* (effect and cause), past and future. All these are known by the intellect. What is the *amata* (indefinable) essence? How can you possibly know this without a Sadguru (enlightened Master) who can explain the *shruti* (Vedic verses), *smriti* (words of enlightened seers), Puranas, and other great works? Come, then, do *shravana* (listen to spiritual discourses).

31. 1. 1985.

The Miracle Of Shravana.

All the *indreeya* (senses) have their separate sense objects. For example, sound is the object of the ears, feel is the object of the skin, appearance is the object of the eyes, flavor is the object of the tongue, and fragrance is the object of the nose. None of the senses have the power to absorb the objects of other sense organs. Every sense organ can only know its own field, and that too, not fully.

For example, the ear cannot hear sounds that are very faint, very far off, or in the past. The eyes cannot see things that are very far, or very tiny, or in the past. Thus, the senses have limited powers. So much so that they cannot absorb themselves. The eyes cannot see itself, etc.

That being the case, how can the senses give the knowledge of the

essence that has existed since before name and form manifested? The senses revolve around their own spheres. The essence of *te`ja* (effulgence) is the *adhyaatmika* (metaphysical) aspect of the eye. The sun is the *adhidaivik* (divine) aspect, and the object we see is the *adhibhautik* (gross) aspect of the same *teja*. *Teja* sees *teja* through *teja*. No sense organ has the capacity to see itself revealed. Nor can it see its *adhishtaaana* (the substratum in which it exists); its infinite essence.

Then – what can we hope to get from sense organs, except limited knowledge? Can they ever give us the *saakshaatkaara* (direct experience) of the essence (the Brahman)? How foolish it would be to expect that!

All right; meditate with your mind. These same senses have filled the mind with the *sanskaara* (subtle subconscious impressions) of the knowledge they possess. The mind cannot meditate on something it does not know. It is colored by the subconscious impressions created by what it has seen and heard. When a person wears colored spectacles, even the colorless rays of the sun seem to be colored.

Similarly, when we meditate upon *Satya* (that, which can never be negated), the experiences we have depend upon our *sanskaras*. We experience the Brahman as *saakaara* (with form), or *niraakaara* (without form), as being in another world, being at the beginning or end of time, etc. All this is the play of our *sanskaras*. These *sanskaras* can be pushed aside for a while by focusing the mind, but they are not destroyed. The *shuddha tattva* (pure essence) can be meditated upon only by a *shuddha mana* (pure mind).

Do you strive to make your mind pure?

Now, think about *buddhi* (the intellect). The intellect is different in different people. It is influenced by both paternal and maternal grandparents, by both parents, by prenatal experiences, by our solid and liquid intake, and the people we associate with. The intellect can see straight ahead. It sees the external world, but not what lies within. That means, it can only imagine the source of its inspiration, the power that reveals itself, its substratum.

These imagined concepts have to be given up first. An imagined *Satya* can never be the actual *Satya*. The actual *Satya* is not a fragment of imagination. It is extremely difficult to escape from the web of imagined and expressed ideas. For this, you need a

Sadguru (enlightened Master) who has experienced his *poornataa* (wholeness) and *adviteeyataa* (non-dual essence). The advitiyata in the *paramaarthaa* (supreme essence), and poornataa in *vyavahaara* (worldly interaction). Equanimity is present only in poornataa. The wholeness (of the Brahman, the Atma) has no scope for differences between good or bad, sin or good deeds, attachment or aversion, happiness or sorrow, ego or possessiveness. Nobody can be universally benevolent without having the experience of his own non-dual essence – his Atma – which is poorna (whole; non-dual). Sorrow cannot be eradicated unless a person gets *samataa* (equanimity). The self-effulgent essence that is beyond imagination and opinions is the actual form of our Atma. To experience this is to experience the Paramartha. This cannot be known through the senses, mind, or intellect. The only method by which it can be known is *shravana* (listening to spiritual discourses by Mahatmas).

Neither the eyes nor the mind, are of any use in pitch darkness, but the spoken word gives knowledge. You hear a sound and call out to ask who has come. The person replies, and you recognize him even in the dark.

The jeeva (Atma attached to a body) is wandering around in the darkness of ignorance. Shravan is the only support he has. Come; do shravan.

1. 2. 1986

: 23 :

The Wonderful Essence of Gnan.

Gnan is to know something as it actually is. If you want to know about any object, you have to use your ears, skin, eyes, and other instruments of obtaining knowledge. You will see that the objects are many, but the light in which they are seen is one. The eyes that see are the same. Sense objects are transient, but Gnan is eternal. The difference in the pots and pictures does not create differences in Gnan.

It is the same eyes that saw a blue and yellow sari yesterday, and see a red and white sari today. The saris are different, but the eyes are the same. The Gnan by which my ears hear sounds is the same

as the Gnan by which my eyes see the objects before me. Some people have excellent eyesight, some have moderate eyesight and some have poor eyesight. It is the same with all the senses. The difference in the objects makes it seem as though there are different Gnans, but Gnan is always one.

All right; what is the difference between knowing another object and knowing yourself? When you obtain knowledge about other objects, you want to procure them if they are good and useful, or avoid them if they are bad. That means, Gnan about other things is for obtaining or avoiding. That is not the case with Atmagnan – Gnan about your Self. The Atma is always with you; you don't have to obtain it; nor can you let it go. Which means, Atmagnan only reveals that, which already exists. To disclose what exists means to remove misconceptions about the Atma.

Something that is known, but is past, is remembered. That, which we believe we will know in future, is imagined. Our Atma is neither something of the past, nor is it something that is yet to come. It is here and now, in the form of our *che`tan* (consciousness), which is the self-effulgent substratum of everything. It is not connected to memories or imagined things. That means, our Gnan stays as *sanskaara* (subtle subconscious impressions) and is the source of memories. Our Gnan always stays in what we imagine, and prompts thoughts about possibilities. However, the Gnan about our essence is neither the subject of memory, nor of imagination. It is, as it is. In this, 'is' and 'Gnan' are not separate.

This is such a simple matter that anyone can understand it if he tries. If any jeeva (Atma attached to a body) or Ishwara had created Gnan, didn't Gnan exist before that? The creation of Gnan cannot be done if there is no Gnan! The Ishwara can only be known through Gnan. The jeeva can only be known through Gnan. The *jagat* (world) can only be known through Gnan. Nothing can be known or established, without Gnan.

If we get a *darshan* (vision) of Bhagwan, we will have to have the Gnan about Bhagwan, or else how will we know who He is? We will have to know about Bhagwan from before. Therefore, Gnan is not created by the jeeva, Ishwara, Prakriti (Nature), *bhoota* (anything made of the five elements), *chitta* (fluctuating mental inclinations), or *shoonya* (vacuum). Gnan exists, and it is because of Gnan that things are perceived. Think about this – can you separate yourself from Gnan? Or, can Gnan separate itself from

you?

Come, then; do *shravana* (listen to spiritual discourses by Mahatmas). You are aware that you know your mother and father because you have been told that they are your parents, and you believe what you are told. Therefore, a little faith is needed for you to believe what the Mahatmas have said. Let your mind be favorably inclined when you do shravan. The mind will be favorably inclined only if you have *shraddhaa* (faith).

You can neither see, nor know, what you will obtain from this Gnan. You can certainly know which faults in your intellect will be removed, and the false impressions that will be removed. If your Gnan removes any flaws from your life, it is useful to you. When a boy has his *yagyopaveeta sanskaara* (the ceremony of receiving the sacred thread) he stops eating food that is forbidden for him. A marriage ceremony stops the couple from associating with other men and women. In the same way, when the Gnan about Satya (that which can never be negated) comes into the intellect, it removes all false impressions. You will see that *sukha* (happiness) has come into your mind as you do shravan.

Don't choose the *sukha* of procuring worldly objects. Choose the *sukha* of false impressions being removed. The only Gnan that can take you to Satya is the Gnan that has the capacity to remove the faults in your life, and the false impressions in your mind. Every new understanding will remove a layer of ignorance. You will come closer to that great effulgence that is your essence. He is the *antaryaami* (the one who is in all hearts) only through the relationship of the intellect. If relationships are removed, He is your own Self.

However, this cannot be grasped fully without shravan from a Sadguru (enlightened Master). How many ties are you bound by, in this world? You are bound by you ego, by your mind, by sins and good deeds, attachments and aversions, happiness and sorrow, Gnan and ignorance. All these are broken when you hear the discourses of your Guru, who has realized his Self. Come do shravan.

5. 2. 1985.

: 24 :

Nivritti – A Marvel.

Nivritti is the withdrawing of worldly considerations. Pravritti is to see external objects through your mind and senses. When you withdraw mentally from the external world and turn back into your Self, it is called 'nivritti'.

When you see multiple objects, it is pravritti. To stop seeing the multiplicity and focus only on one object is nivritti. Now, let go of that one external object, and fix your attention on your eye. See the eye (in your mind) without any color, form, or sense object attached to it. Haven't you withdrawn from all external objects?

Now, let go of the *ne`tra-vritti* (the mental inclination towards the eye) and come to *mano-vritti* (mental inclination towards the mind). Then let go of the *mana-vritti* and come into the *buddhi-vritti*. Focus your mind on the intellect.

What is the difference between the *mano-vritti* and *buddhi-vritti*?

The buddhi-vritti contains Gnan. You know that this is good and that is bad. The mano-vritti contains desires. The knowledge of good and bad, beneficial and harmful, comes from the intellect. The wish to get or give up, comes from the *mana* (mind). Rise above the mind. Rise above the differences of good and bad that lie in the intellect. To rise above means to go deeper within. It means to come closer to your Self. Is this not nivritti? As soon as the nivritti is *poorna* (total; complete) you will be seated in the absolute peace of your essence.

Do you have any gold ornament? The gold is not separate from the shape and weight of the ornament. That means, the object is not its appearance – it is the gold that is the tangible object. You can turn it into powder, or change its shape and call it by some other name. If the particles are very tiny, you will need a microscope to see them. If they are even more miniscule, they will become *niraakaara* (formless). They will become fragments of your imagination.

Let go of even the imagined form. What is left is you – the *shuddha* (pure) Sat (existence), shuddha Gnan, and shuddha Ananda (bliss). This is the peak of nivritti. What is this Sacchidananda (Sat = pure existence, Chit = pure consciousness, Ananda = pure bliss; the Atma or the Brahman). *Shravana* (listening to the discourses of Mahatmas) is needed to know this.

In what form do you see a *trina* (blade of grass)? Your eyes tell you that it is yellow. Your skin tells you that it is stiff. Your ears and tongue give you the information about how it crackles and what it tastes like. Where have you seen the blade of grass? You only obtained knowledge about its appearance, flavor, feel, fragrance and sound, through your different senses. The actual essence of the blade of grass did not become the object of your senses. So then, what is its actual essence? Imagine it. Now, what is the difference between your *sattaa* (pure existence) and the *sattaa* of the blade of grass that you have imagined? There is no difference in satta-satta; pure existence is one. The difference is in what is imagined.

You see a human being. Just as when you take a photograph, the impression comes on a film, what you see leaves a subtle impression on your *antahkaran* (fourfold mind or subtle body), and is seen within. Your feelings for your parents are also seen in your antahkaran, and merge into their image in your mind. Now, look deep into your antahkaran and see the Atma-chaitanya (the consciousness that is your Atma) that lies behind your antahkaran.

Is the *che`tan* (pure consciousness) in the person you see separate from the Atma-chaitanya that you see in your antahkaran?

The chetan is the one who sees. The chetan in the object you see is imagined. When you have a dream, and in it you see a five year old child, a thirty year old father and a sixty year old grandfather, aren't they all actually the same age? Their age is the duration of their presence in your dream. Were they something else in their past lives? Will their actions lead them to future births, Hell, Heaven, or Vaikunth (the land of Bhagwan Vishnu)? You see them as being separate from you, but is their consciousness separate from yours? Two people quarrel two people make love. Someone is born, someone dies.

What is all this? Are they all separate jeevas (Atma attached to different bodies)? No! It is your own mind – the one who wins, as well as the one who loses. The chaitanya in them both is your chainantya. Their minds are your mind. Their satta is your satta.

The differences of place, time, and individuals are not separate from you. Is it not marvelous? This is a special, extraordinary Gnan, and nobody can obtain it through his own intellect. It can be obtained only through *shravana* (listening to discourses by Mahatmas). So come; do shravan.

6. 2. 1985.

The Atma is Gnan, Eternal and Liberated.

In *vyavahaara* (worldly interaction) all Gnan becomes a *triputi* (triple faceted). For example, the eyes give the knowledge about the appearance. This is one facet. The Gnan about the appearance is another facet, and the one who has the Gnan – your ‘I’ – is the third facet. These are the three facets of Gnan that apply to all objects.

The *aham* (subtle ego of being an individual, the ‘I’) is behind the Gnan. The object that is known is the *idam* (that; the other) Gnan. Does that make the aham – the ‘I’ – that lies behind the knowledge of all the different things, separate? Is the ‘I’ who hears separate from the ‘I’ who sees, tastes, touches, and smells? No, of course not! It is the same ‘I’.

This triputi creates the differences between the *alpagya* (the one who has limited knowledge, a human) and the *sarvagya* (the all-knowing, the Ishwara). The jeeva (Atma attached to a body) is *alpagya*, and the Ishwara is *sarvagya*. That means, the aham and the idam are both to be put aside. Then, Gnan becomes pure. The differences caused by space, time, and matter do not exist in pure Gnan. The differences of aham are removed. Only Gnan remains. Nothing exists, except pure Gnan. There are no sense objects, and no one who enjoys the sense objects. This Gnan is the *paramaarth*a (supreme) *svaroopa* (essence) of the Atma. This is what is explained by the *mahaa vaakya* (the supreme statement of the Vedas).

That means, when you know that your essence is the pure Gnan that is free of the ‘I’ and ‘other’, the ignorance about the essence of the Brahman being non-dual, is removed. You no longer make

non-duality the object of your intellect. When a person obtains Brahmagnan, he never thinks, 'I know the Brahman.' He knows that he is the Brahman. He cannot be divided into two forms. He can't be the one who knows as well as that which is known.

Well now, tell me truly – have you ever thought about Gnan in this way? Have you ever felt that Gnan is the Atma, Gnan is the Brahman, and therefore, the Atma is the Brahman? Isn't this a miracle of Gnan? All your self-created bondages will scatter and fall off. You will no longer be dependent on anything. Your fears about life and death will all fade away. Attachments and aversions will not linger in your mind. The tussle between joy and sorrow will not touch you.

This is a miracle of Gnan, in which there is no bondage of even Dharma, *upaasanaa* (worship), or Yoga. Nor is there any tension about the need to hold on to Gnan. It is the amazing happiness of *jeevan mukti* (being free of all worldly concerns). Unlike Dharma, is not restricted to any special karma (actions). You do not have to hold on to it, as in upasana. You don't have to retreat into the cave of your heart the way you have to in Yoga. This Gnan remains with you at every stage of your interaction. It is an infinite, unbroken, complete Gnan.

Such Gnan can only be obtained from an experienced, enlightened Master. Do *shravana* (listen to the discourses of Mahatmas).

7. 2. 1985.

Go Ahead With Enthusiasm

The desires are strong. The mind is restless. The senses are turned outwards. The temptations are innumerable. The feet are shaky. Obstacles stand in the way like ghouls. A kind of sadness and hopelessness envelopes the mind. There is a feeling, 'I have fallen from the path.' That is the time to become alert.

Only a person who walks can stumble and slip. He may even fall at times. The offence is not his falling, the offence is if he does not get up and go forth again. So, don't feel afraid of your obstacles. Don't be disheartened or depressed. Your prospects are extremely bright because your *aatmashakti* (the power of your Atma) is connected to the *ananta-shakti* (the infinite power) that cannot be overcome by anyone.

Go forth with enthusiasm. Have confidence that you are on the verge of reaching your goal. Feel that your goal is coming closer with every minute that passes, with every step you take. What you desire is no other; it is your Self. Not a single moment or iota of your effort goes waste. It helps you merge into *poornataa* (wholeness).

So then, how sincere are you in your efforts to reach your goal? How vigilant are you about this? To what depth does your eagerness, anxiety, or longing reach? Which is the obstacle that stands like a veil between you and your goal?

Take one mad leap towards your goal, using all your strength. The goal seems to be remote, far into the future, distant, and separate from you. All these factors will disappear. The fact is that they were never there. It was just a mental blockage. It is the tendency of false impressions, and no exertion is needed for you to remove it. Whenever you want it to be removed, the entire *eeshvareeya*

shakti (power of the Ishwara) will support your shakti, and the darkness will change into a great effulgence.

Wake up! Arise! Be eager to attain your goal. All the powers are eager to help you.

9. 2. 1985.

Why Actions are Contrary to Thought.

We have the Gnan about what we should do and what we shouldn't, but when faced with some temptation, our actions often go contrary to our Gnan. What is the reason for this?

Improper action is restricted as long as Gnan and *sukha* (happiness) go together. When *sukha* becomes separate from Gnan, Gnan follows *sukha*, and that is when we do things that we shouldn't.

Take the example of speaking the truth. We know that it is wrong to tell lies; that it is a sin. We know that it is wrong to steal; stealing is a sin. And yet we imagine that we will obtain happiness by telling lies or stealing something. The mind takes the side of *sukha* and abandons what we know to be right. Gnan is the master and *sukha* is the servant. When the behavior is in keeping with Gnan, *sukha* will always accompany it, but when Gnan begins to follow *sukha*, it no longer stays in its pure form. It becomes distorted. It becomes *agnaana* (that, which is contrary to Gnan).

That is why our mind is partial to sukha and we become disinclined to follow Gnan. To develop the inclination to follow Gnan, we should live according to our Gnan, even at the cost of some discomfort. Sukha is fleeting. It becomes a cause of sorrow when it goes contrary to Gnan. We should use the methods of *tapasyaa* (asceticism), *sahishnutaa* (endurance) and *nishkaamataa* (being free of selfish desires) to make our sukha a follower of our Gnan. The, sinful temptations will not influence our *antahkaran* (fourfold mind or subtle body).

19. 1. 1986.

: 28 :

Feeling or Thought.

When we see any person, object, place, time, or emotion from the viewpoint of worship of the Ishwara, there is no need to link it with logic or science. The object may be large or small. It may be a Shaligram shila (a round stone worshipped as Bhagwan Vishnu), a Tulsi plant, a Peepal Tree, a cow, a swan, or a Guru. It may be the sky, wind, or fire. The feeling – that this is the Ishwara – has to come from us. The feeling comes from the *kartaa* (doer); the object we worship seems *poorna* (whole, the totality) to us. This cannot be tested in a laboratory. Nor can it be examined logically. Whatever it may be, when our intellect has the conviction that this is poorna, we will have the experience of *poornataa* (the wholeness; the totality). If there is the slightest lack of faith, the *poornataa* will not be seen.

The path of the intellect is different. In this, there is no need to develop any feeling. We have to expose the truth through *saadhan* (methods for spiritual progress), *yukti* (practical methods or reasoning), *stithi* (condition), and experience. *Bhaava* (feeling) is

dependent on the karta, whereas *vichaara* (intellectual analysis, profound thought) is dependent on the essence of the object.

When people see all the different objects in this world, they superimpose their own ideas upon the Paramatma, and the *paramaarthā* (supreme Satya; the reality that can never be negated). So much so, that we believe the Paramatma is eternal because of our attachment to time. We believe that He is all-pervading because of our attachment to space, and we believe Him to be the basic matter of everything because of our attachment to objects

When we are freed of all desires, nothing remains except our essence. The Atma that enables us to see the world is the same Atma into which the world dissolves. So, we should be careful to avoid mixing up feeling and thought. If you choose feeling, have full devotion. If you choose thought, be ruthless in your analysis.

20. 1. 1986.

: 29 :

Don't Disdain Gnan.

You don't disdain your Gnan, do you? If your Gnan tells you something, and you ignore it and act against it, you are insulting your Gnan. Gnan shrinks when it is offended. When Gnan shrinks you no longer get new ideas or fresh inspirations. The clarity of your intellect will be dulled. Respect your Gnan. Don't do anything you know to be wrong.

Is your Gnan meant for others or is it meant for you? If it is meant

for others, you have to accept that they lack Gnan and you are a Gnani (one who has Gnan; an enlightened person). It means you consider others to be inferior. This increases the possibility of vanity being retained in your mind. Gnan should be used for understanding ourselves well.

Almost everything in this world is accepted as being superior or inferior, depending on the place, time, eligibility, state, strength, tradition, etc. These are separate and keep changing. They also differ from place to place. Therefore, there is no need or cause for judging objects by these considerations. Most of our beliefs are based on blind acceptance or social traditions. As and when their lack of utility is revealed they should be discontinued. Even if they are retained in our lives, we should not allow our intellect to give them importance.

We should give up the dirt that has mingled with our *aham* (the subtle ego of being an individual). We should understand the changes and tendencies of the good qualities in our aham. Just as fashions change in our dress and jewelry, the norms of what is good and proper in social interaction also keep changing. Nothing remains with us. Everything is given up when we go to sleep or into oblivion. If we want, we can use our lofty and healthy Gnan to give up everything even when we are awake.

Respect your Gnan. All the habits accepted by *agnaana* (lack of Gnan) will automatically move away. They will slip and fall off. Respect for Gnan is the path for obtaining the experience of the *paramaarth*a (supreme) Satya (the ultimate reality).

21. 1. 1986.

Sukha-Dukha – Mere Perceptions.

There was a potter. He had a wife and son. Every day he would make, bake and sell his pots. They lived a happy life.

The potter began to get a dream. Every night, as soon as he fell asleep, he dreamt that he was an Emperor. He had everything – a Kingdom, Queen, Prince, a General, wealth, and a devoted populace. His life was happy in every way. When he woke up, he was a potter once more.

He dreamt the same dream every night, and he became very attached to his dream. He no longer enjoyed his work. All he wanted was for the day to be over, so that he could go to sleep and become an Emperor again. It is the nature of dreams that they exist only as long as they are seen. Everything that is seen in a dream is nothing but the dream. The vision is the object, and the objects are a vision. The creation is the vision.

Take a good look at your present life. What are *sukha-dukkha* (happiness-sorrow)? What is the extent of their place, time, importance or lack of importance? Have they come or have they gone? Are they created or not created? They are a reflection seen in a mirror.

You feel that *sukha-dukkha* are real, but they have no existence unless they are known. Then, what is their *sattva* (existence; reality)? They are mere perceptions, nothing more. It is a fallacy that *sukha-dukkha* are real, that they have come from somewhere, will stay or go. Everything that is seen on the cinema screen is a play of light and shadow. All that is seen in the screen of the *antahkaran* (fourfold mind or subtle body) is *Maya* (illusion). It exists neither in the one who sees, nor on the screen. Don't turn it into a reality.

Sharpen your perception and see – the shadows of *sukha-dukkha* are nothing but shadows. They are not real, so don't turn them into a burden. They are pictures that have no wall to support

them. They are like cloud patterns. Don't give them the importance of real things. Don't merge into them – just observe them.

22. 1. 1986.

The Secret of Sukha-Dukha.

There was a Badshah. He had everything – a wife, a son, a palace, wealth, and a contented populace, but he was always dogged by some problem of other. His wife would sulk, or his son would ill-treat someone, the Army was full of problems, his enemies threatened, or there was fear of an outbreak of some epidemic. One problem followed another, and he could never sleep in peace. This is the way the world flows on.

One day the Badshah was strolling on the terrace of his palace. He glanced down, and saw a little hut close to the palace walls. A very poor family – man, wife and son – lived there. They were so poor that they had nothing. Even their vessels were made of clay. The Badshah watched them share their meager meal, chatting happily as they ate, and then go to sleep peacefully. He watched them for a few days, marveling at their happiness in spite of such acute poverty.

One day, the Badshah spoke about it to his Minister. ‘How can they live so happily when they are so poor?’

‘Your Highness, give me ninety-nine rupees,’ said the Minister. He tied the money into a bundle and threw it down into the hut. The next morning, the family saw the bundle and wondered where it came from. They opened it and were amazed to see so much money. They didn’t have even a small coin in the home. After discussing the matter, they decided to save one paisa (sixty-four paisa made one rupee) every day, until they had saved a hundred rupees.

The day they failed to save one paisa, they would blame each other for not being thriftier. Gradually, strife and tension replaced their carefree happiness. The Minister told the Badshah, ‘Highness, this is called “the maze of ninety-nine”. When someone wants more and more, they can never be happy or at peace. This is the secret of *sukha-dukha* (happiness and sorrow).’

The extent of a person’s sorrow depends on the extent of his desires. The fewer the desires, the happier he will be. Be careful! Are you increasing your desires, or reducing them?

23. 1. 1986.

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Attachment or Fallacy?

Knowledge about external objects comes from the senses. For example, the fragrance, flavor, appearance, texture and sound are known by their respective senses. Each sense organ can know its own objects, but not the objects of any other sense organ. For example, the eyes know nothing about fragrance, flavor, texture, or sound. That means, every sense organ is *agnaani* (ignorant) about the objects of the other senses.

The senses are incapable of knowing even their own objects fully. Things look different when they are very far, or very close. Appearances change. The same object looks different from a different angle, or when eyesight changes. Things look different when seen through a binocular or microscope. The numbers of spectacles are also different.

Nobody can claim that they have become attached to what their eyes showed them. The eyes have seen so many flowers, fruits, rivers, mountains, forests, seas, animals, birds, and people – did they ever get stuck to any of them? The senses experience one object after another, forget them, and crave new experiences. Have they ever got attached to any one or another?

Take relationships. Is there anyone in your life with whom you can interact without reserve? There is always some factor that you have to keep concealed. A man has to hide so many things about his wife from his mother, and so many things about his mother from his wife! We can never tell anyone everything about ourselves. Even when we are attached to someone, a careful examination will show that there are some things about which we cannot be completely open. Then, where is the attachment complete?

Has your mind become attached to any object or individual or place, since your childhood up to the present time? The fact is that you hardly remember those you were deeply attached to once. The *mana* (mind) is Gnan and the senses are also Gnan. Therefore, they see their objects but they never get trapped into sticking to any of them. Gnan is that, which remains in its pure form, unchanged, even when the objects keep changing. 'My dreams keep changing; I do not change.' It is a fallacy to think that you are emotionally attached to anything or anyone.

Now, take the intellect. The thoughts that come into your intellect are as incalculable as the stars in the sky, the gusts of wind, the sparks in fire, the ripples in water, and the grains of earth. Thoughts are scattered in the intellect the way sound is scattered in space. They come, seem pleasant for a while, and they change. The intellect is also Gnan. It is not tied to anything. Attachment is a false impression. It seems to be genuine, but it is not real.

Gnan could never be *asanga* (unattached) had it contained *aasakti* (attachment). *Raaga-dve'sha* (attachments-aversions) would always remain. Desires would continue to enslave. Dependence would be

permanent. There is no actual attachment ever, anywhere, to anyone, in the true essence of Gnan. Nor does attachment exist in the *indriya* (senses), mind, intellect, or the Atma. Asakti is a *bhram* (fallacy).

This fallacy has two forms. The superficial form is, 'I am attached to somebody.' The other form – which is at a deeper level – is, 'That person is attached to me.' The second causes more sorrow than the first. If we give up our life for someone, it is our whim; but to think that someone is so completely devoted to us, is to make ourselves as vulnerable as animals. You will become his puppet. He will make you dance, and you will dance to his piping.

Therefore, attachment is nothing but a fallacy. An intelligent person should always be alert about this.

29. 1. 1986.

: 33 :

Analysis.

Memories become stale. That means, what you experience turns into memories. It is not possible for an experience, and its memory, to exist in the mind at the same time. Whether a past experience is authentic or not, its memory will be stored in the *antahkaran* (fourfold mind or subtle body) and will either be clear, or incomplete.

Proof establishes something that exists. Its utility ceases once it has revealed its object. There is no need to prove the same thing again and again. Proof vanishes into the future.

Bhaavanaa (feeling) is done from our side. An idol is seen, and we feel that it is the Devta (presiding deity, the object of our worship). Feeling is imposed by us, either on ourselves, or on some

other object. It is not connected to the fact. The influence of the people we associate with, our own inclinations, and the opinions of others affect our feeling. Bhavana can be cultivated, given up, or changed. If we get influenced by the wrong kind of people, it can be considered a folly.

Shravana (listening to the spiritual discourses of Mahatmas) about the *paroksha* (something that is not seen), or *aparoksha* (something that is experienced by the mind) gives Gnan about what we hear. If you do shravan about the essence of the Atma, you will obtain the aparoksha Gnan about it. If you do shravan about the paroksha Ishwara, you will obtain paroksha Gnan about Him. The spoken word has unimaginable power. It will shatter the veil that hides the object of your shravan. This is why both bhakti and Vedanta are obtained through shravan. The first *saadhan* (method for spiritual progress) for bhakti is shravan, and the highest proof of Vedanta is also obtained from shravan.

Manana (giving thought to the subject matter of spiritual discourses) has the power to remove doubts. It also gives rise to new perceptions. Manan removes all doubts about the proof, and about that, which is established. Debates and arguments go against shravan, but manna is helpful. Manan is not single-minded.

Nididhyaasana is to bring the focus of the mind again and again to one object. The mental inclination for the object becomes a continuous stream. This stream of thought is connected to movement, speed, and time. It is internal, and it removes wrong inclinations. The person is aware that the one who discards is separate from that, which is discarded. Therefore, these distinctions remain in manna.

Dhyaana (meditation) is dependent on the *kartaa* (doer). Whether the object of meditation is real or imagined, it bestows the fruit, depending on the strength of the desire and the effort. The fruit can be destroyed if the person stops his meditation. The fruit belongs to the imagined object and is impermanent.

Gnan is obtained by proof. Worldly Gnan is obtained through material instruments like the five senses. However, these instruments do not have the capacity to give Gnan about our Atma. All material instruments face outwards. Gnan about our Self, our Atma, is obtained through the proof given by Vedanta. It does not make the Atma its object the way Gnan about material objects makes pots and pictures its object. Nor is Gnan about the

Atma like the Heaven and other realms that can be obtained through effort. In fact, it destroys the *agnana* (lack of Gnan) about the Atma. The Gnan of Vedanta does not create anything; not even Heaven. It merely reveals what is, as it is.

The essence of Gnan is dependent on its object, and the essence of dhyana is dependent on the desire and effort of the karta. Faith is a primary factor in dhyana, while experience is the essence of Gnan. The object of meditation is created by dhyana, but nothing is created by Gnan. Gnan destroys the veil of *avidyaa* (nescience; ignorance) that hides the truth. Dhyana creates something, but Gnan reveals what was always there. The person is freed; he realizes that he has always been free. He obtains what he always had.

In fact, the principle is that anything that is created – or remains – due to agnana is *mithyaa* (an illusion; a relative truth); it did not exist in the beginning. And, the object obtained through Gnan is something that was always there. It is like a woman who searched everywhere for her baby who was lying on her lap; or searched in the safe for the necklace she was wearing. This is the special feature about the purpose, essence, and result of Gnan.

Gnan is self-effulgent. It does not give birth to anything, and it enlightens us about the one who is unborn.

31. 1 1986.

Atma-Paramatma! Mahatma.

1. The substratum of faith about the Atma-Paramatma and existence-non-existence is self-effulgent. It is the power that reveals everything. Whether there is existence or non-existence, whether these beliefs exist or not, does not affect the Brahman who is the substratum upon which everything is superimposed.
2. The Atma-Paramatma do not exist in the lap of any space, time, or object. The non-dual essence of the Brahman is the substratum of space, time and object; and it is immutable.
3. The Brahman cannot be measured as being an *anu*, *madhyam*, or *vibhu*. It is beyond all measures. 'Anu' means tiny, 'madhyam' means medium – as large as our body, and 'vibhu' means all-pervading. All these are measured by comparison, including the concept of

being all-pervading.

4. The Atma-Paramatma are not comparable. There is nothing they can be compared with.
5. The Atma-Paramatma are *nirvikaara* (beyond distortion) because they are not visible; nor are they gross matter.
6. How can *dukha* (sorrow) enter that, which is self-effulgent, eternal, and immutable? The Brahman is the most beloved essence of supreme bliss, and therefore, it is free of sorrow.
7. The duality of the sense objects and the one who experiences them, is absent in the Atma-Paramatma.
8. Someone may call the Atma-Paramatma *nirguna* (without attributes), or *saguna* (with attributes). Some may call them *niraakaara* (without form) and some may call them *saakaara* (with form). Some may say that they stay in some specific land or beyond space. The Atma-Paramatma makes no objections.
9. The Atma is equal in all – goodness and wickedness, lice and mosquitoes, elephants and mountains – it is simple and uncomplicated.
10. No matter what people say, do or think, the Paramatma never rejects anybody.
11. There is no desire in the Atma-Paramatma for any other.
12. When you think on these lines, you will know that the Mahatma is the personification of the Paramatma. The Paramatma has no form, the Mahatma has a form. That means, the Mahatma is a manifestation of the Paramatma. The life of a Mahatma contains no thought other than the essence of the Paramatma. The Paramatma is the *paramaarth*a (supreme state), while the Mahatma is *vyavahaara* (worldly interaction). Unless you see how a Mahatma interacts in this world, you cannot experience or establish the Paramatma.

1. It makes no difference to a Mahatma whether he is considered to be a Saint or not. The word *Sant* (Saint) comes from *asti* (existence). *Asant* (one who is the opposite of saintly) is made from the word '*naasti* (is not). Both are the viewpoints of the *agnani* (one who lacks Gnan). The Mahatma is Gnan-svaroopa – he is the essence of Gnan.
2. The Mahatma has no thoughts about his own birth, old age or death.

3. The Mahatma is not attached to any place, time, or object. He has no urge for any of these.
4. The Mahatma does not consider himself to be a jeeva (Atma attached to a body). Therefore, his *aham* (subtle ego of being an individual) is not tied to anything small, medium or all-pervading. In his view, they are all superimpositions. They are imagined. They are imagined because of our identification with our *antahkaran* (fourfold mind or subtle body).
5. A Mahatma is not subject to mental distortions like desire, anger, etc since he is not a separate gross body. His essence – pure consciousness – has been revealed to him, and that is why there is no possibility of distortion.
6. The eternal causes of sorrow are *mithyaa* (false; a relative truth) in a Mahatma. Even the *dukhaakaara vritti* (the mental inclination of sorrow) is *mithya* in a Mahatma. The subtle ego of thinking, ‘I am unhappy’ never comes to a Mahatma.
7. A Mahatma is never subject to perceptions of duality, like the existence of sense-objects and the one who experiences them; or feelings, or appearances.
8. People may call a Mahatma a fool or a Pundit, virtuous or sinful, poor or rich, sad or happy – it does not affect him in any way.
9. A Mahatma does not look askance at anybody. He gives a straightforward reply, avoiding arguments and disputes.
10. A Mahatma never rejects anybody.
11. A Mahatma has no desire for any other.

3.2.1986

Yoga, Bhakti and Brahmagnan.

Chitta-vritti (mental inclinations) are of five kinds. One is *pratyaksha* (experienced by the senses), *anumaana* (estimated), etc – like the smoke that indicates the presence of fire. The second is by error – like the silver in mother-of-pearl. The third is through a mistaken relationship, like the son of a barren woman. The fourth is through slumber, deep sleep and the dreaming state. The fifth is through the memory of things that have been seen, heard or experienced. These five kinds of *vritti* (mental movements) can be the causes of sorrow, or they can be factors that liberate us from *kle`sha* (suffering).

Thoughts that increase the world increase *klesha*. The thoughts that remove the world remove *klesha*. All these can be blocked through *yogaabhyasa* (the practice of Yoga). The person who practices Yoga gets the feeling that he is merely an uninvolved observer – a *drashtaa*. He feels that he is established in his essence. Such a state is called Yoga or Samadhi.

However, this state of Samadhi does not have either *bhakti* or the Brahmagnan (Gnan about the essence of the Brahman) that removes *avidyaa* (nescience). Both these are different from the *nirodha-yoga* that blocks thoughts.

The Shastras and the Sadguru (enlightened Master) inculcate a form of

Bhagwan in our heart. Whether it is the acute suffering of *viraha* (being separated from Bhagwan) or whether it is the delicious ecstasy of being united with Him, our mental inclinations are softened and made malleable. That means, the forms connected to attachments and aversions that are imprinted on our subconscious are erased, and the form of Bhagwan is imprinted on our *antahkaran* (subtle body or fourfold mind) instead. Our heart is filled with love for Him. Bhakti is the vritti that is filled with love for Bhagwan.

The chitta-vritti of some people is cleansed of attachments and aversions through *shama-dama* (external and internal self-discipline) etc, but they do not experience tears, ecstasy, or the melting of the heart. The Shastras and Sadguru implant the mind of the drashta (uninvolved observer) with the Gnan that is the essence of the Brahman. If the vritti becomes *bhagavadaakaara* (inclined towards Bhagwan) it is bhakti. If it becomes *brahmaakaara* (inclined towards the Brahman) it is Gnan. Bhagwan is *saguna* (with attributes); the Brahman is *nirguna* (without attributes).

What is the difference between bhakti and Gnan? The difference is that when the bhagavadakara vritti rises, it stays with the person all his life. The brahmakara vritti rises once, destroys *agnaana* (ignorance) and is needed no more. If it stays, it is good, if it goes it is good.

The saguna-nirguna Brahman of bhakti and Gnan is established in the intellect by the proof given by the Shastras. Love and faith are predominant in bhakti, and the vritti is for the *paroksha* (unseen). The essence of bhakti is love for the form of Bhagwan. We can feel bhakti, give it up, or change it, because the form in bhakti is obtained by *saadhan* (effort for spiritual progress). Bhaktas consider bhakti to be a Grace of Bhagwan.

Brahmagnan is obtained through the *mahaa-vaakya* (the ultimate statement of the Vedas that the Brahman is the substratum of everything). We get a direct experience that our Atma is the Brahman.

Thus, the proof and the fruit of bhakti are faith, merging into Bhagwan, and the experience of the objects of our worship. The proof of Brahmagnan is the direct experience of our Atma being the Brahman.

Bhakti is best suited for a sensitive mind, while Brahmagnan is best suited for a person who has renunciation. The total involvement of the chitta-vritti is essential in bhakti, but not in Brahmagnan. Bhakti is

independent in obtaining the experience of the nirguna, and therefore, here is no reason for any dispute in this regard. Both are appropriate, depending on the eligibility and objective of the individual.

Don't Get Trapped In Miracles.

Saadhan (effort for spiritual progress) is done by restraining the mind. The interactive world is created when the mind is allowed full freedom. Use the Shastras and Guru to bring some form of Bhagwan into your mind. It may be Shiva, Vishnu, Rama, or any other. Since they are given by the Shastras or the Guru, they will have great importance. Your mind will touch them repeatedly. A firm image will be created in your mind.

Do *poojaa* (ritual worship), chant the name, develop a relationship, and meditate on Bhagwan. Allow your mind to be immersed in thoughts of Bhagwan. It is seen that people become overcome by spirits, desire, or anger. Let yourself be overcome by the image of Bhagwan. Smile as He does, see things the way He does, and speak as He would speak. Forget yourself and take on the form of the image you worship. This feeling will recede after some time, and then you will see the miracle of your *tanmayataa* (mind becoming completely immersed in Bhagwan).

You will find that what you imagine will begin to happen. You will be able to bless people so that their wishes come true. You will also have the power to curse, but that is not a state of the *paramaarthā* (the supreme). All the power and qualities you had superimposed upon your object of worship will come into you. If your meditation weakens or becomes irregular, these powers will vanish. You will feel sad and impoverished when you realize that these powers have left you. The fact is that when you become one with anyone, your *sattaa* (pure existence; Self), Gnan, and *ananda* (pure bliss) glimmer in that person. This is not the miraculous power that comes from him; it is your power. It is your mind that gets connected and embraces the other person and glimmers in him.

Don't throw your *nityataa* (eternal essence), *che`tanaa* (pure consciousness) and *ananda* into anyone. Withdraw them into yourself. That way, you will be able to get free of all that is transient, gross, and full of sorrow. Then, the expanse of space, eternity of time, and the cause of objects will not bother your intellect. You will know that you are separate from the image, *tanmayataa*, *shakti* (power) and *chamatkaara* (miracle), and this separate form of yours is the Brahman. Our essence has no connection with any *majhab* (religious sect), and so, the dogmatic attitudes of religious sects become an obstacle in our experiencing Satya (the ultimate truth).

There is no need to think about who taught this *saadhan* (method), or which book it is written in, or when it was revealed. Look at the place where thoughts arise and die. The objects of your thoughts cannot touch you. You are the one who reveals the thoughts.

8. 2. 1986.